

Empedoclean philosophy concerning the soul is

contained in this of Hierocles,^a Karatn Kat ciT

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dXi/riye vsiGi Ss KCU TYJV

apyuiav cfiv

Et <f>Evf et TO, Tfsol yw x&l rev a.ttgrrt&

Pc^S^"Ev0et 4>&vo? TS KOTO? T8 »c<w aXX

fTrst-ysrai Xcijit&Jva, ov aTroXiTrcov

rj? 0^97 c €^C y>?tvov ep^srai

cwjua, OXpiov — at

Man falleth from his happy
^tate, as Em-pedocles the Pythagorean
saith, — by being a fugitive, apostate,
and wanderer from God, actuated with
a certain mad and irrational strife or
contention. — But he ascends again,
and recovers his former state, — if he
decline, and avoid these earthly things,
and despise this unpleasant and
wretched place, where murder, and
wrath, and a troop of all other
mischiefs: reign. Into which place,
they who fall, wander up and down
through the field of Ate and darkness.
But the desire of him that flees from
this field of Ate carries him on towards
the field of truth ; which the soul at
first relinquishing, and losing its wings,
fell down into this earthly body,
deprived of its happy life.— From
whence it appears that Plato's
vrt^opp^iQ was derived from
Empedocles and the Pytha-
goreans.

Now, from what hath been already
cited, it is sufficiently manifest, that
Empedocles was so far from being
either an Atheist or Corporealist, that
he was indeed a rank Pythagorist, ,as
he is here called.. And we might add
hereunto, what Cfe-

* In Anrea Pythagoras Carmina/ p. 186.